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PLAIN EVIDENCES

OF THE

TRUTH OF CHRISTIANITY.

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PLAIN EVIDENCES
OF THE
TRUTH OF CHRISTIANITY,
IN THE FORM OF
A CATECHISM;

To preserve the Minds of YOUNG PEOPLE from the prevailing Infidelity and Scepticism of the Day.

BY RICHARD LEGGETT.

" Now, if ever, there is occasion for Care and Vigilance, when " Infidelity is coming in upon the Christian Church like a " Flood: Now, when the Fashion leads to Unbelief, and it " looks as if it were to be the Test of fine Parts, good Sense, and " critical Learning, to doubt of the Doctrines, and attack the " Ministers of revealed Religion; it becomes us, more espe- " cially in those Circumstances, to defend its Truth, and urge " on its practical Design, with an honest Plainness."

Dr. Milner on Rel. Lib.

Humbly recommended to
PARENTS, MASTERS, AND TEACHERS,
As a Help to impress the Minds of Young People with a Veneration for the Sacred Scriptures.

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PLAIN EVIDENCES

OF THE

TRUTH OF CHRISTIANITY,

IN THE FORM OF

A CATECHISM:

Compared with Marks of Young Persons from the prevailing Infidelity and Scepticism of the Day.

BY RICHARD LECOTT.

"How clearly doth Satan for Carnal Vigilance when "Infidelity is coming in upon the Christian Church like a "Flood! Now, when the Publick Heads to Unbelief and is "long as it's wont to be the Vital Interest, and Power "Carnal Reasoning, as Enemy to the Kingdom, and Power the "Mystical Street of Satan, it becomes us, more especially to Christians to stand in Faith, and urge "on to Spiritual Duties with Fervency." Plaintiffs.

The Matter on Fol. 62.

PARENTS, MASTERS, AND TEACHERS,

Are a Duty to Provide all Means of Young People with a Competent Knowledge of the Sacred Scriptures.

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PLAIN EVIDENCES, &c.

Q. 1. WHAT is the present state of the Christian religion in Europe?

A. It is in a very low condition, numbers of its professors are grosly wicked in their lives, indifferent to its worship and practice, others suppose it is only a form of moral duties; while they are enemies to, or neglect its excellent doctrines.

Notes.—Infidelity is a rank weed; it threatens to overspread the land. Dr. Watson.

If we will not have real Christianity, we are in danger of having none at all. Mr. Wilberforce.

Q. 2. What is the consequence of this corrupt state of Christianity?

A. A great number, openly deny its divine authority and importance, and

charge it as the invention of ſuperſtitious and crafty men.

Note.—The looſe morality of the age, co-operating with a want of ſcriptural knowledge, cauſe ſome to get rid very ſpeedily of their nurſery faith, and embrace Deiſm. Dr. Watſon.

Q. 3. What have you been taught to conſider as the foundation of Chriſtianity

A. The Bible, or the ſcriptures of the Old and New Teſtament; as containing a revelation of God's mind, concerning what I am to believe, practiſe, and hope for, as a real Chriſtian,

2 Tim. iii. 14, 15, 16. Art. of Rel. 6 Art. Aſſemb. Cat. ad Queſt.

Note.—Among the primitive Chriſtians, thoſe that denid the inſpiration of the Scriptures, were declared Infidels. The greateſt part of the Books of the New Teſtament, were read in every Chriſtian Society throughout the world, before the middle of the ſecond century, *i. e.* above 1500 years paſt.

Q. 4. What peculiar qualifications has the Bible, or the book, to be the foundation of your faith, practice, and hope, as a dying creature?

A. It

A. It has God for its author, truth without mixture of error for its matter, and the salvation of the soul for its end.

Heb. i. 1, 2. John, xvii. 17. xx. 30, 31.

Q. 5. May I not doubt of the Bible being true, and yet hope for the mercy of God at last?

A. No; the Bible is to be received as the most glorious reality, and necessary to my salvation; or rejected as a gross and impudent deception; for its language is, believe and be saved, believe not and be damned!

Mark xvi. 16.

Notes.—The Old Testament appears to me to have such evidences of truth, that if I were not a Christian, I would become a Jew. Dr. Watson.

You that have any concern for your eternal interests, love the Bible, walk by the rule of it, and live on its promised grace, and I dare pronounce in the name of God and his Son, that you shall be for ever happy. Mr. Neal. Berry-Street Sermons.

Q. 6. Do not many sober, moral, and learned persons, disbelieve the Bible and Christianity, who yet are good and worthy members of society?

A. Many

A. Many perſons who appear good in the ſight of men, are an abomination in the ſight of God: ſuch moral Infidels rob God of his truth and glory, Chriſtians of their only ſource of comfort, and the world of its only hope.

Prov. xv. 26, 1 Sam. xvi. 7. Matt. xxiii. 28.

Notes.—The *ſincerity* of *any* man's perſuaſion, can never be admitted as a teſt for the truth of falſe doctrines; for a man may be perſuaded he is ſpeaking truth, when he is *known* by others to utter falſhood.

Q. 7. Is the Old and New Teſtament, and the truth of the Chriſtian religion ſo connected, that what proves one, eſtabliſhes the other?

A. Certainly; for Chriſtianity is the doctrine of the Old and New Teſtament, held up to the faith of ſinners: In the Old Teſtament, in promiſes, types, and prophecies; In the New, in maturity, ſubſtance, and accompliſhment.

John v. 39. Rom. i. 1, 2. Acts xviii. 28. 1 Pet. i. 10, 11.

Note.—The New Teſtament muſt follow the fate of its foundation, the Old Teſtament. Thos. Paine.

Q. 8.

Q. 8. What is Revelation?

A. It is God's mind, made known to favoured perſons by his own Spirit, in different ages of the world, concerning matters of faith and practice, and confined to the books of the Old and New Teſtament.

2 Pet. i. 21.

Note.—The church of the Jews believed the inſpired authors, that the word of God came to them at ſuch a time, and with a 'Thus ſaith the Lord'. Why ſhould not we?

Q. 9. Has God granted ſuch undeniable proofs of the reality of Chriſtianity, that our faith ſhould reſt in abſolute certainty, and that the rejection of it, ſhould be infidelity proceeding from a wicked and unreaſonable mind?

A. Tho' God being the author of it, is ſufficient to command our ſubjection to it without any other argument; yet it has been and is attended with ſuch undeniable evidences of its reality, that no truth in the world has more reaſonable demonſtration.

2 Pet. i. 16. Acts xxvi. 26.

Note

Note.—Arguments produced in opposition to Christianity, have as malignant an aspect on natural religion too, and apparently tend to destroy all mutual commerce among men. Dr. Edmund Halley, one day talking before Sir Isaac Newton against Christianity, said it was full of absurdities and demonstration: Sir Isaac stopp'd him, saying, 'Man you had better hold your tongue, you have never '*sufficiently considered* the matter'.

Q. 10. What are those proofs that arise from the Scriptures themselves, and prove them to be the word and truth of God?

A. The subjects of which they treat; the dignity and majesty of the language; the agreement of all their parts; the purity and design of them; their suitableness to mankind in the present state of mortality; the wisdom and perfection of their instructions; their influence on the minds of men to promote their happiness and comfort in life and death; their advantage to society; the impartial account they give of the characters of men, even the writers of them; the just and exact account they give us of things as they exist before our eyes: to which may be added the nature

of

of the promises to the righteous, and threatnings to the wicked, which none but God could make or perform.

Note. I am no enemy to philosophy; but when philosophy would rob me of my bible, I must say of it as Cicero said of the Twelve Tables? This little book exceeds the libraries of all the philosophers, in the weight of its authority, and in the extent of its utility, Dr. Watson.

Q. 11. What other proofs are there of the reality of Revelation and Christianity?

A. The accomplishment of prophecy in past and present times; the attestation of miracles wrought by Moses, Christ, and others; that they bear all the marks of genuine and just history; their antiquity; the existence of certain institutions appointed to commemorate the facts recorded in Scripture; the present state of the Jews; the testimonies of enemies and friends; the wonderful preservation of them in the world; and the signal strokes of divine vengeance on such who have attempted to destroy them; as likewise the wonder-

wonderful ſucceſs they have had in the world.

Note.—What is eſſential to the proof of Chriſtianity lies within a very little room, and may be ſet in ſo plain and eaſy a light, that a man may in a few hours with attentive thought, be competently maſter of the argument. Dr. Doddridge.

Q. 12. What are the ſubjects of divine revelation?

A. The creation of all things at God's word; their continual preſervation and government by the ſame word; the names and attributes of God; the holy ſtate of man at his firſt creation, and fall by the temptation of the Devil; the nature of ſin and righteouſneſs; God's love to ſinners in ſending his Son to obey the law and die for them; the wonderful incarnation of Chriſt; his life, doctrines, ſufferings, death, and reſurrection; the judgments of God on the wicked; and his care of his own people; the reſurrection from the dead at the laſt day; the judgment of all men; the burning of the world; and the eternal ſtates of every ſon and daughter of Adam in heaven or hell.

Gen. 1.

Eccles. xii. 28. 1 John iii. 4—7. John ii. 16, 17. Luke i. 34, 35. 1 Tim. iii. 16. Is. liii. 10, 11. 1 Cor. xv. 51, 52. Rev. xx. 12, 13. 2 Pet. iii. 13. Matt. xxv. 46.

Q. 13. How do these subjects prove the truth of revelation?

A. They are too great for the capacity of any man to invent them; and opposite to his depraved will and inclination; so that they must be the truths of God.

Note.—I have conversed with many Deists, and have always found, that the *strangeness* of these things was their only reason for their disbelief of them.

Dr. Watson.

Q. 14. Of what quality is the language of Scripture?

A. It is the language of sovereign and absolute authority; most lofty and sublime in its descriptions; of the strictest veracity in its relations; most wise, simple, and beautiful in its composition: it is such language, that it would be the most unreasonable thing to imagine, that a

righteous God would ſuffer the wiſeſt and beſt of men in all ages to be impoſed on, were he not the author of it.

Pſ. l. 1. Iſ. xlv. 18, 19. lxvi. 1, 2. Read Iſaiah throughout, Pſalms, and Rev.—Numb. xxiii. 19. Gal. i. 12. Act. xxvi. 16. Luke i. 1, 2, 3, 4. Pſ. xix. 7. 8.

Note.—The Old Teſtament is the rich treaſury of all the ſublimity of thought, moving tenderneſs of paſſion, and vigorous ſtrength of expreſſion; which are to be found in all the language, by which mortals declare their minds. Mr. Blackwall Sac. Claſ.

Q. 15. Do the Scriptures agree in all their parts, ſeeing they were written by different perſons, in different ages of the world?

A. Yes, the ſacred writers are all harmonious and exact in their teſtimony to the *ſame doctrines and facts*, (even ſome ſeeming contradictions, only ariſe from the circumſtances of the facts being, ſome left out, which are inſerted by others, and the unavoidable faults of fallible men, in tranſcribing the various copies of them,) which is a ſtriking proof they were under the inſpiration of the ſame Spirit.

Notes.

Note.—The penmen of Scripture, were in themselves as liable to mistake, as other men; and had they been left to themselves, they would have betrayed as much weakness, confusion, and self-contradiction, as any other writers have done. Dr. Ridgley.

Had the Evangelists agreed in nothing, they ought all to have been rejected; had they agreed in every thing, (*i. e.* language and circumstances,) they might all have been suspected; they deserve credit on account of the manner in which they vary, as from common biographers would do, who wrote at different times and places, as spectators of the same transactions. Dr. Watson.

Q. 16. What is the purity of divine revelation?

A. By this we learn the holiness and purity of God, in his nature, and perfections, in his law, works, and ways, in his dealings with mankind; and as it is an invariable testimony against all unrighteousness of men. Isa. vi. 3. 1 Sam. ii. 2. Psa. cxlv. 17. Rom. vii. 12. 2 Tim. i. 9. Heb. xii. 10. Rom. i. 18.

Note.—The law of God restrains the licentious heart as well as the violent hand: it damps the very first bubblings of corrupt nature; orders a purity in the

Charnock on the Holiness of God.

Q. 17. For what end and design is it given to mankind?

A. To promote the glory of God; the present happiness and future blessedness of men; and to render sinners finally inexcusable in the judgment at the last day.

2 Tim. i. 13. Mic. ii. 7.—John v. 34—39. id. xii. 48.

Q. 18. What is its suitableness to mankind in their present state?

A. It is solid truth, on which we may fix our minds, amidst all the darkness and uncertainty we should otherwise be in: as it gives us a satisfactory account of our fallen state, and all our miseries, and in what manner we can be delivered from them, and enabled to look into a future state with hope and comfort.

Psal. cxix. 160. Josh. i. 8. Prov. xxx. 5. Isaiah xxviii. 16. Matt. xxiv. 35. Rom. iii. 21. *ad* 2 Tim. i. 10.

The most ordinary congregation of Christians, have more just notions of God; than all the pagan philosophers of the antient world. Dr. Watson.

Q. 19. What wisdom and perfection appear in their instructions?

A. They are a fountain of all just sentiments worthy of God; the matter of all reasonable obedience due to him; and the original source of all laws, necessary to the peace and comfort of men in society.

Ps. 119. 98, 99, 100. Deut. iv. 6, 7, 8. xi. 22, 23. Matt. chap. v. and vi. Rom. xiii. 1 Pet. ii. 7—18.

Q. 20. Have they had any influence on the minds of men?

A. Wherever they have been made known, they have either generally changed the principles, habits, and practices of mankind; or restrained their violence and wickedness, and made their manners more conducive to the happiness of society.

Exod. xx. Deut. xii. Prov. xvii. 2, 3, 4. xix. 18, 19, 20. 1 Pet. iv. 2, 3, 4.

Note.—The religion of Jesus triumphed over the philosophy of the world; the arguments of the fubtle; the discourses of the eloquent; the power of princes; the interests of states; the inclinations of nature; the blindness of zeal; the force of custom; the solicitations of passions; the pleasures of sin; and the busy arts of the Devil.

Bp. Taylor's Moral Dem. of Christianity.

Q. 21. What account do the writers of the scriptures give of themselves, and those they had immediately to deal with in the name of God?

A. They freely and impartially describe their own faults, and confess themselves worthy of the judgments of God; they reprove and threaten the greatest as well as the meanest of men, without fearing the consequences of their fidelity, as answerable for their conduct in the sight of that God, whose message they delivered.

Numb. xx. 12. Deut. i. 37, 38. Ezra ix. 5, 6, 7. Ps. 51. Isa. vi. 5. Jer. xxxvi. Dan. iii. 6, 27. iv. 24—27. Acts iv. 25. *id.* xix. 20.

Q. 22. Does revelation present to us, as

as in a glass, the real and exact state of things as they exist before us?

A. Yes, for we see that men are generally ignorant of the word of God, and his will; wicked and vicious in their lives; delighting in sinful pleasures; preferring earth to heaven; that the righteous are few in number, and greatly afflicted; while the wicked are exalted on every side, and usually prosperous; that some sins bring their own peculiar punishments, and the duties of the Christian life, their proper rewards; that there are persons, who scoff at religion, and deny the Scriptures, that those who believe them, are different in their temper and conduct to other men: these are some, among the many things, that correspond with sensible matters of fact. It is the word of God that gives us a representation of things as they really are.

Ps. xiv. Rom. iii. 10—18. Matt. xxiii. 27, 28. 2 Pet. ii. 13. Philip. iii. 18, 19. Matt. vii. 13, 14. Ps. xxxiv. 19. lxxiii. 3, 4, 5. 1 Tim. v. 24. *id.* vi. 9, 10. 2 Tim. iv. 14. 2 Sam.

3. 1 John v. 19.

Q. 23. Do the promiſes and threatnings prove the truth now before us?

A. The promiſes and threatnings are incontrovertible evidences of this truth, for none but a Being of infinite goodneſs and righteouſneſs can make them, of omnipotent power fulfil them, and of the moſt perfect ſpiritual knowledge of the human heart, to apply them to their proper characters.

2 Pet. i. 3, 4. Read from Iſ. xl. to the end. 1 Chron. xxviii. 9. Rev. chap. ii. and iii.

Q. 24. What is prophecy?

A. It is God's giving knowledge, aſſurance, and ability to holy men, to ſpeak and write ſeveral facts, which were to happen in diſtant periods of time, with ſeveral circumſtances that ſhould attend their accompliſhment.

2 Pet. i. 10, 11, 12. 2 Pet. i. 21. Ex. xii. 46. Zech. xii. 10. Comp. John xix. 36, 37. as ſpecimens of *many* others.

Q. 25.

Q. 25. Mention a few of the prophecies?

A. Noah foretold the Flood 120 years before it happened; The captivity of the Jews for 70 years, foretold by Jeremiah; and their deliverance by Cyrus, by Isaiah; The birth, preaching, miracles, sufferings, death, resurrection, and ascension of Jesus Christ, by several of the prophets. Our Lord foretold the destruction of Jerusalem, which exactly came to pass; and the apostle Paul, and John, the wickedness and corruption of Christians, and the rise and fall of Popery in the latter times.

1 Pet. iii. 20. Gen. vi. 3. Jer. xxv. 12. Is. xlv. 1, 2, 3. Matt. xxiv. Luke xxi. 5, 6. 1 Tim. iv. 1, 2, 3. 2 Tim. iii. 1—5. and also the whole of Revelation.

Q. 26. How do you know, but these prophecies were made after the facts they mention came to pass?

A. It can be proved from history, that the writings which contained *most of the prophecies*, were in being before their accomplish-

compliſment; and it is not credible to ſuppoſe, that the writers of real or fictitious hiſtory would riſk their reputation, by appealing to prophecies which had no exiſtence; in the one caſe it would be a lie to prove a truth; in the other, a known lie to prove a lie, attempted to be impoſed on the world.

Q. 27. What was one of the great ends and deſigns of prophecy?

A. To be an undeniable evidence, that what holy and inſpired men delivered to the world, was a revelation from God, ſeeing that no man can tell what ſhall be on the morrow, much more ages to come; and that mankind might believe their relation of things paſt, who could foretell future events. 2 Pet. iii. 1. 2. Jude ver. 17, 18. Deut. xxxiv. 10, 11, 12. Iſ. xliv. 26.

Note.—Let us ſhut up our Bibles, for if we proceed in the examination of this prophecy, (i. e. Daniel's ſeventy weeks, Dan. ix. 24, 25.) it will make us all (Jews) become Chriſtians.

A learned Rabbi in a Diſpute at Venice.

Q. 28.

Q. 28. What is a miracle?

A. It is any effect produced, which is contrary and opposite, to the course of nature, and usually excited admiration in the spectators, who were sensible that what they saw, was not any imposition on their senses.

Mark ii. 12. Acts xxviii. 6. 2 Kings v. 15.

Q. 29. What is so miraculous?

A. When a rod is turned into a serpent; rivers into blood; dust into lice; when sinners are punished immediately by fire and brimstone from heaven; and the sun stands still at the word of a man; diseases cured by the command of Christ; and the dead raised to life, by a groan or a prayer: and many others recorded in the Old and New Testament, and done by Moses and Christ.

Exod. vii. 9, 20, 21. viii. 16, 17. Gen. xix. 24, 25. Josh. x. 12, 13, 14. Matt. viii. 3. 18. ix. 6, 7. John xi. 43, 44. 2 Kings iv. 34, 35.

Q. 30. For what end and design were miracles

miracles wrought by Moſes and Chriſt particularly?

A. As a confirmation of their divine miſſion, and as atteſtations of the truth of what they delivered to the world. And it is highly unreaſonable to ſuppoſe, that the righteous and merciful Ruler of nature, would ever ſuffer any parts of it, to be put out of courſe, to draw men to believe a falſhood, and to put the ſeals of his almighty power to a lie.

Exod. iv. 7, 8, 9. Heb. ii. 3, 4. Acts iii. Mark xvi. 17, 18. Acts xviii. 1—8. Exod. viii. 9, 10. Acts xiv. 3. M. S. John iii. 2.

Q. 31. What divine evidences are plainly diſcernible in the miracles of Scripure?

A. They were matters of fact addreſſed to the ſenſes of men; they were done in the ſight and hearing of a great number of perſons; they were repeated in the moſt public manner; of various kinds, and by different perſons, who lived in different ages, and places of the world, and wrought

wrought in the midſt of vigilant, and ſubtle enemies, who could not prevent thouſands from believing the truths they confirmed at the very time and place they were done.

Matt. xiv. 19, 20, 21. John xi. 45, 46. John chap. ix. *ad* v. 1—9. xi. 47, 48.

Note.—The Jews, the moſt irreconcileable enemies of Chriſtianity, never attempt to deny the miracles and facts of the New Teſtament; but that they were done as a divine teſtimony.

Q. 32. Why is a conſiderable part of the word of God delivered to us in the form of an hiſtory?

A. To teach us the things recorded, had been the ſubjects of traditional knowledge amongſt the Jews, a ſeries of regular and conſiſtent facts, publickly known and believed; that they might be preſerved from miſrepreſentation, and that divine revelation is openly exhibited to the world, without any fear of being diſproved, or charged with falſhood, by any of its avowed enemies.

Note.—Whereas Mahomet, to procure the eſtabliſhment of his writings, has forbidden them to be read; Moſes to confirm the authority of *his*, has commanded all the world to read them.

Monſ. Paſcal's Thoughts.

Q. 33. What is the difference between true and falſe hiſtorians?

A. The credit of falſe hiſtorians depends entirely on ignorance, they will not bear examination, they have no records, or monuments to which they can appeal, they are never believed by wiſe and rational men; they loſe their reputation in attempting to impoſe on the world: to which may be added, that falſe hiſtorians never yet dared to appear in the place, where the things they record were ſaid to have been done.

Notes.—Tertullian ſays, that John the Apoſtle diſcovered the *Acts of Paul and Thecla* to have been forged by a Preſbyter, and degraded the author on that account. Doddrid. Lect. p. 268.

Soon after Chriſt's aſcenſion, ſeveral hiſtories of his life and actions appeared, full of pious frauds, and fabulous wonders; but they were not received by the primitive Chriſtians.

Q. 34. Give me an illuſtration, of the certainty and publicity of the facts recorded in Scripture?

A. If there ſhould be a report now, that a perſon in London did raiſe the dead, cure the blind, the deaf, and the ſick, fed thouſands with five loaves, and baſkets full left; that many of his followers did

ſimilar miracles, in different parts of the kingdom for years together, in the preſence of crouds of people; if ſuch things were not true, could they be impoſed on the world and generally credited?

Note.—What man would *tell the world* 50 *years hence*, that when Lewis the 16th. was put to death at Paris, there was darkneſs over all the kingdom of France; unleſs he meant to have his name branded as a notorious liar.

Q. 35. How is the proof of Revelation illuſtrated, from the exiſtence of certain actions and monuments, which did commence from the time theſe facts were done?

A. There has been a regular ſeries of hiſtorians, friends and enemies to the doctrines of divine revelation, who have given their teſtimony to the facts recorded in the New Teſtament in *writing*; The worſhip of God, founded on theſe facts, has been perpetuated amongſt Jews and Chriſtians to this day; the Jews obſerve a variety of ceremonies, commemorative of ſeveral facts in the Old Teſtament; and as to Chriſtians, they obſerve the firſt day of the week in remembrance of Chriſt's reſurrection; the ſacraments of Baptiſm, and the Lord's Supper, and the preaching of the goſpel in their

assemblies. *See Du Pin's Hist. of Ec. Writ.*

Q. 36. Might not these ceremonies have been invented, and imposed on mankind by the authority of superstitious priests and governments?

A. We might as well suppose, the government and clergy of this nation, had imposed a yearly fast in memory of Charles the First, who was beheaded on Jan. 30th, 1649; if that event had never happened.

Q. 37. What proof is the preservation of the Scriptures, of their divine authenticity?

A. Considering the ignorance of the mind, and the enmity there is in the human heart against them, nothing but a divine power could have preserved them, and handed them down uncorrupted, thro' floods of errors, fires of persecution, and edicts of haughty tyrants, who would have been glad to have destroyed every word and letter them from off the face of the earth; but the more opposed the more they have prevailed.

Note.—Neither can any thing be more palpably inconsistent with his goodness, (*i. e.* God's,) than to suffer Scripture to be undiscernibly corrupted, in any matter of moment, and yet to exact of men the belief of these verities.

Chillingworth's Rel. of Pro. safe way to Salv.

Q. 38.

Q. 38. What proof is the antiquity of Scripture, that God is the author of it?

A. Because it begins the history of time itself; the Pentateuch wrote by Moses, contains an history of 2553 years, and the earliest prophane author did not write till near 600 years afterwards, till the times of Solomon, &c. when the Jewish Church and nation were on the pinnacle of their glory, and they derived their best ideas from the Jewish scriptures.

Note.—Tom Paine acknowledges Ezra and Nehemiah to be genuine books; and so of course acknowledges the authenticity of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Kings, and Chronicles, for these books are either quoted or alluded to, and thus establishes the things he seeketh to destroy.

Q. 39. What proof of a divine revelation is the present state of the Jews?

A. It teaches us that the truths of the Bible, are most opposite to the pride, ignorance, and sensuality of mankind; seeing a whole nation agree to venerate the Scriptures, and yet wilfully reject the prophecies they exhibit a visible proof of the divine threatnings and predictions, for their infidelity of the divine promises

of their converſion to Chriſtianity, ſeeing they are preſerved as a diſtinct people, tho' ſo often perſecuted and hated; and as their infidelity is alone juſtifiable in proving the falſhood of Chriſtianity, they can not do it, but are obliged to acknowledge the facts of the goſpel; tho' they will not believe in Chriſt as the Meſſiah: they prove the certain exiſtence of the Old Teſtament previous to the times of Chriſt, and ſo are living witneſſes to the divine miſſion of Moſes.

Iſ. xxviii. 7, 8. 2 Cor. iii. 13, 14. Iſ. vi. 9. 10. Lev. xxvi. 37, 38, 39. Deut. xxviii. 37. 64—66. Hoſ. iii. 4. and *alia freq.* Amos ix. 9—11. Rom. xi. 25—28. John viii. 44, 45. chap. ix. 28, 29.

Q. 40. What ſucceſs have the doctrines of divine revelation had in the world?

A. Pagan nations have renounced their idolatry, and ſubmitted to the croſs of Chriſt; men whoſe lives and principles were in direct oppoſition to them, have been converted from the errors of their ways; their divine authority, truth, and excellency, have overcome every argument of their opponents; and millions of miſerable ſinful men believing them, have

died

died rejoicing in the prospects of that glory they promise.

Ans. 2 Cor. iv. 17. Eph. ii. 11, 12. Rev. i. 16. Acts xxvi. 27, 28. Heb. xi. 35—38. See Fox's Mart. Pl. cxix. 162.

Q. 4. Mention some testimonies of the friends and enemies of divine revelation, and specimen or two of the judgments which have befallen its enemies?

A. Salmasius went out of the world with this sorrowful reflection, "O I have "lost a world of time, had I but one year "longer, it should all be spent in David's "Psalms, and Paul's Epistles."—Rosseau declared to a friend, "I will confess to "you, that the majesty of the Scriptures "strikes me with admiration."—The learned Selden told Archbishop Usher in the end of his days, that he could rest his soul on no other book but the Scriptures. —Mr. Boyle declared, the Bible was a matchless book, and that it was impossible we could study it too much, or esteem it too highly.—"The son of a carpenter, "with twelve of the meanest and most "illiterate mechanics, discovered a system "of theology the most sublime, and of

"ethics

"ethics the most perfect." Mr. Jenyns
"I do most solemnly contend, that the
"Christian religion is true, and worthy
"of all acceptation, whether the Evange-
"lists were inspired or not." Dr. Watson.
King Edward the fifth when very young,
and one of his playfellows being about to
take something down that was above his
reach, took a great bible to stand upon;
the young prince reproved him for it,
saying, "That it was unfit, that he should
trample that under his feet, which he
ought to treasure up in his head and heart."
—Chrysostome used to say, in his preach-
ing, "Get your Bibles by all means;
"whatever they cost you, you may better
"want bread than the knowledge of the
"Scriptures." —Dr. Harris in all his wills
renewed this legacy: "*Item*, I bequeath
"to all my children, and to my children's
"children, to each of them a *Bible*." —
"Retire and read thy Bible to be gay."
Dr. Young. —Some German reformers
used to exclaim, speaking of the Word of
God, "Behold our Paradise!" —Julian
the Apostate, who intended to have de-
stroyed Christianity, was slain in battle,

and

and died exclaiming, "Thou haſt con-"quered me, O thou Galilean!"—One Quarterman, A. D. 1647, Marſhal of the city of London, affirmed there was no more holineſs in the Scriptures than in a dog's tail, and within a few days after, was ſmitten with a violent diſeaſe, of which he died preſently.—One John Ap Howell in Queen Mary's reign, ſtanding by one William Maudon as he was reading in a primer, at Greenwich, mocked him after every word, with contrary, gaudy, and flouting expreſſions; whereupon Maudon ſaid to him, "Take heed John what thou "doſt, thou mockeſt not me, but God "in his word! tho' I be ſimple that read "it"; Yet went he on in his mocking, till Maudon reading, 'Lord have mercy on 'us, Chriſt have mercy on us', the other, with a ſtart, ſaid ſuddenly' "Lord have "mercy on me"; with that Maudon ſaid, turning to him, "What aileth thee John?" to which he anſwered, "Nothing", but that he was afraid; "Afraid of what?" ſaid Maudon, "Nothing now" ſaid the other, but preſently after, he confeſſed, that at the reading of thoſe words, 'Lord

'have

have mercy upon us, &c. the hair of his head ſtood on end, with the great fear that came upon him. On the next day he run mad, was bound in his bed, and lay continually day and night, crying out of the devil, of hell, &c. Turner's Remarkable Providences, c. 101.

Q. 42. Is the mere conviction of the Chriſtian religion being true, ſufficient for ſalvation?

A. No, There are many profeſſing Chriſtianity and the knowledge of God, who in works deny him, and contradict their profeſſion, holding the truth in unrighteouſneſs, who have the beſt creed and the worſe practice, whoſe credit of Chriſtianity has not the influence on their moral conduct, the credit of many damnable errors has on the minds of poor unenlightened Pagans and Mahometans.

Matt. vii. 21—27. Tit. i. 16. 2 Tim. iii. 5. 1 John i. 6, 7.

Q. 43. What then is the beſt evidence of the truth of the Chriſtian religion?

A. When the Spirit of God, enlightens our minds to ſee and feel our miſery by ſin, as deſcribed in Revelation; the ex-

in

cellency, ſuitableneſs, and preciouſneſs of Jeſus Chriſt in his perſon, atonement, and righteouſneſs, as an Almighty Saviour; when our wills are ſweetly bowed to the authority of God in his laws, and precepts; and are enabled to rejoice in the promiſes, truths, and diſcoveries of the word of God, ſo that it is ſweeter to our taſte than honey or the honey-comb; and we become the living witneſſes of Scripture doctrines, and precepts, before the face of the world, and we can ſay with David, "O how I "love thy law, it's my meditation all the "day"; And as it was ſaid of a good man, his Bible was his conſtant companion by day, and uſually his pillow at night *.

John vii. 17. xvi. 8, 9. 1 John v. 10. Rom. vi. 17. 22. 1 Theſſ. i. 5—8. 1 Cor. ii. 5, 15. 2 Cor. iv. 2. Philip. i. 27. ii. 15, 16. Pſ. cxix. 97.

* Mr. John Machin.

Q. 44. What inferences may be drawn from this ſhort account of the evidences of Revelation?

A. That revelation ſtands upon the moſt certain foundation of truth; becauſe it is a ſubject of that nature, the more it is examined, the ſtronger conviction it affords

fords to the mind.—That they who deny revelation, or would inſinuate doubts into the minds of men, to create ſuſpicions of its veracity, are not only themſelves unreaſonable and wicked men; but are the worſt enemies to the temporal and eternal happineſs of mankind.—That there is no paradox in human nature ſo ſtrange, as that a man who in his conſcience believes the arguments in favor of Chriſtianity are unanſwerably ſtrong, ſhould deliberately allow himſelf in the violation of its precepts; and conſequently no condemnation will be ſo great, as that of ungodly men under the advantages of revelation; and that no man acts a wiſer part, than he who is governed in his faith, and practice, by the word of God, which is able to make him wiſe to ſalvation thro' faith in Jeſus Chriſt.

☞ *The author of this Catechiſm begs his readers to conſult the Scripture proofs. With a divine bleſſing their labour will be amply rewarded.*

MVSEVM BRITANNICVM